Reading the explanation about how Facebook and other friendship networks work because they are networks, but Facebook friendships are not really friendships, or not in the real sense of the word friendship, or can we really call it the real sense of the word, or do words really have a sense anymore, or what is a word anyway? Even in the later chapters, when this "ping-pong presentation" of ideas has subsided, he seems to jump around, addressing several unrelated topics.

Second, Friesen's choice of disconnected quotations leaves something to be desired. For all his discussion of networks and interconnectedness, he offers many quotes with no reason for their citation. For example, the reader has no idea why Friesen quotes Nietzsche and many other individuals.

On the positive side, Friesen's research on networks is well documented. Once the introductions were past, however, he did present foundational truth from the Scriptures. His message is relevant. Whether young or old, vocational minister or layman, believers of all walks of life can benefit from reading this work. Friesen has something positive to offer, especially for those looking to understand the way networks function. Look at this book as a training manual about connectedness, rather than how to take a traditional church and reach another generation by adding a church Facebook page or by having the pastor blog his sermons.

Robert A. Fryling. *The Leadership Ellipse: Shaping How We Lead by Who We Are*. Downers Grove, IL: InterVarsity Press, 2010. pp. 220. $17.00.

Reviewed by Jere Phillips, Ph.D. Jere is the Professor of Practical Theology at Mid-America Baptist Theological Seminary in Memphis, Tennessee.

Five minutes into Robert Fryling's *Leadership Ellipse* transformed my purpose of writing a book review into a personal journey. Writing in a self-styled confessional format, Fryling elicits participation from the reader. While *Leadership Ellipse* contains both information and applications, this book engages you in an introspective way, usually reserved to the likes of Andrew Murray.

Fryling, however, does not proffer a mere devotional classic. As the publisher of InterVarsity Press and Senior Vice President of InterVarsity Christian Fellowship, Fryling writes from the position of a successful executive to other leaders struggling with the paradoxical demands of personal spirituality and organizational leadership. The concept of the *Ellipse* achieves its goal by not having a singular but a dual focus. Unlike the bull's-eye mentality of most goal-oriented leaders, the metaphor of the ellipse demands two centers. The biblical leader does not have to choose between spiritual formation and work production.

Rather he or she finds scriptural and practical direction for both, with each synergistically supporting the other.

This book offers sympathy and direction for the person who struggles with discord between the "inner and outer selves" (15). Like many leaders, Fryling experienced twin tugs—longing for inner peace with God and self, while at the same time producing effective work on the job. Unlike the desert fathers, whom Fryling quotes well and often, he longed for a way to express spiritual contentment without retreating from the needs of the world. His primary thesis states: "The more there is harmony and integrity between who we are in the deepest recesses of our being and in the most visible expressions of our lives [work], the more we will be authentic to both ourselves and others" (19). Continuing, Fryling offers: "Authentic spirituality means that we are living with a harmony of our inner and outer lives that together are in harmony with God and His purposes in us and in the world" (20).

The book uses a book-end illustration—opening and ending with a short story of the author's experience at Regent College in Vancouver where he took a summer course in "Quiet Heart, Dancing Heart"—not the kind of "how-to-get-it-done" topic one might expect from an executive. His confessional opens with a confrontation with his own lack of spiritual vitality and ends with a satisfying testimonial to God's refreshing infilling. In between, Fryling describes various concepts and practices designed to help the reader share that transition.

While many successful leaders disdain contentment as being a disincentive to achievement, Fryling acknowledges that our drive to succeed (either in divine calling or personal ambition) is a natural adversary of inner peace and spiritual satisfaction. He admittedly discovered the "roots of discontent" within himself as personal striving became magnified by the position of leadership (33). Only by weaning oneself from the compulsions of the ego can one be freed to experience God's presence and express His purpose through one's work.

One key to a peaceful heart is yielding to the blessing of a Sabbath—a time, place, and attitude of rest—in the midst of activity. Fryling shares the struggle of letting go of the demands of work—even the electronic chain we carry in our pockets or briefcases—in order to "be attentive to what is truly restful and provides the environment for a quiet heart" (39). He notes the resulting strength one gains from a regular Sabbath, enabling one to handle better the daily challenges. Another benefit mentioned is a heightened sensitivity to love and be loved (41).

In order to enjoy a physical and spiritual Sabbath fully, we must be willing to prune (or rather allow God to prune) extraneous and disadvantageous aspects of our personal culture. Instead of creating a facade conducive to acceptance and

success, we begin by inviting God to investigate, reveal, and take charge of various aspects of life and character. Reading along, I found myself crying out, "Yes!" as the author wrote of releasing the need to "be right," the "compulsive desire" for achievement, and the need for "praise and recognition from others" (53–56). Fryling confesses, "When I have allowed my job role and leadership responsibilities to define my sense of self, I have lost perspective and to some degree my leadership effectiveness" (53). By investigating those times when he experienced the highest sense of God's presence and, conversely, the dissatisfying absence of God's Spirit, he discovered symptoms of inner conflict which needed change (59).

Another aspect of authentic spirituality is enjoying a mind renewed by God. Fryling defines a spiritual mind as one that "rejects all forms of deceit" and seeks to relate to others with kindness instead of competition (67–68). Prayer is one mechanism for renewal. Another tool is reading—not casual and lazy, but deliberate and nurturing reading. However, even in the process of spiritual growth, one must beware of the tendency toward pride and maintain a humble mind by accepting our position as creatures involved in the Creator's purposes.

Fryling discovered that the union of "contemplation and action" can produce a "dancing heart"—one of joy and satisfaction (79). Addressing the issue of our "internal affections," he urges us to spend time listening to God through Scripture, prayer, and worship (87–88). Walking with Jesus through our regular work-a-day lives provides "spiritual discernment and a dynamic dependence on the Holy Spirit to guide us" (91). Yet, even these disciplines cannot be expressed in isolation, but in interaction with God and others.

Acknowledging the busyness of life, Fryling assigns two underlying causes—external complexities and internal compulsions (101–102). He found what we typically call "The Lord's Prayer" as an effective antidote for both. His in-depth analysis of Christ's sample prayer is more than exegesis; it reveals personal confession and application.

Loneliness is one price of leadership. Whether it is the result of addictive overwork or the tedium of routine, loneliness can be overcome (119–120). Referring to another prayer of Jesus (John 17:11–18), Fryling affirms three truths that free us to wholesome, nurturing relationships: 1) we belong to God; 2) we belong to each other; 3) we belong in the world. While the first demands holiness, the latter refuses to allow us to retreat from the world as we live out holy lives. In relationships with God and others, Christian leaders discover venues of holiness and helpfulness. Fryling employs a powerful illustration in Hannah Smith's challenge to William Wilberforce that he could both "praise the Lord" and

"change the world" (125). He notes: "When we practice an intentional belonging to God, to each other and in the world, we experience a transformation from our loneliness into a more vibrant and peaceful sense of our calling" (132).

Part of the spiritual struggle for many leaders involves conflict. Fryling identifies common causes of conflict—cultural differences (whether inherited, absorbed, or learned) and human sinfulness (138–141). Using variations of the Hebrew concept of *shalom*, Fryling briefly addresses two examples of peace within conflict—relating to gender differences and racial reconciliation (143ff). His path to peace involves learning to honor others as also being made in God's image (147), offering oneself through confession and forgiveness (148), and practicing reconciliation (149).

Wholeness, then, becomes the fruit of wholeheartedness. Rejecting the defining of our identity by the success of our vocation, we are freed to relate to God with our entire being. At this point, Fryling shares an incredibly personal story of losing his dream job and the doubts that experience created about himself and about God. Only as he gave up self pity could he find the grace to forgive and move free to the future (157). He discovered that wholeheartedness begins with accepting from God "what He has for us" and ends with "a deep faith in God and His calling in our lives" (166–167).

Fryling concludes by encouraging readers to develop a rule of life. His own set of guidelines are organic and yet intentional. They produce a guide for the reader while offering final insights into the author. Ending as beginning, I found myself not merely saying, "Amen," but I also determined to continue with the journey.

David R. Brubaker, *Promise and Peril: Understanding and Managing Change and Conflict in Congregations.* Herndon, VA: The Alban Institute, 2009. pp. 169. $18.00.

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Change in churches is essential for our twenty-first century context. However, change often causes conflict, so it is worth treading carefully. There are plenty of books that trumpet the need for change, suggest strategies for managing change, or